September 9
1926

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Wherefore, be of good cheer, and do not fear, for I the Lord am with you, and will stand by you; and ye shall bear record of me, even Jesus Christ, that I am the Son of the living God, that I was, that I am, and that I am to come." DOCTRINE AND COVENANTS 68: 6.

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THE M. I. A. SLOGAN, 1926-27

WE STAND FOR A TESTIMONY OF THE DIVINE MISSION OF JOSEPH SMITH

DR. JOHN A. WIDTSOE

OF THE COUNCIL OF THE TWELVE

(*Concluded from page 550*)

LET ME ILLUSTRATE. Within a few years of the time Joseph Smith came into the world, it was held that matter was an evanescent something, here to-day, anywhere to-morrow, which might even be destroyed. Matter, energy, the things under any name that make our universe were supposed to be transitory. But about the time the Prophet Joseph Smith came into the world, discovered facts had convinced the world that matter is eternal; that energy likewise is indestructible; that we live in an everlasting universe, the elements of which will persist, instead of in one that may go to pieces over night. Our recent scientific discoveries have only confirmed this fundamental law. At the time when this fundamental doctrine was being developed by the thinking men of the world, the theologians and those who followed them taught that man is not eternal, that he came into his first being when he was born; that was his beginning. The view of the churches on this subject has not changed greatly to this day. In opposition to that general belief, Joseph Smith said: "Man was in the beginning with God"; that is, man lived before he came upon this earth; he is an eternal being—a doctrine that the reason of men is compelling them to accept. He said,

"The spirit of man is not a created being. It existed from eternity and will exist throughout eternity. Anything created cannot be eternal." Joseph Smith gave to the world an understanding of the origin of man.

THE PURPOSE OF LIFE

In the day of the Prophet Joseph Smith, it was understood also that man was placed on earth almost by chance; the Lord, so to speak, flipped him upon the earth, there to remain in sorrow and suffering. Life was purposeless. Under divine inspiration, the "Mormon" Prophet objected to this dark and depressing doctrine, conceived in untruth; and he taught that man comes upon earth in conformity with a divine and eternal purpose, one that directs or should direct every action of human life. Man comes upon earth as to a school to learn to know the nature of material things. He acquires power by this contact and is made more fitted to continue the eternal journey with God, his Father. How mortal life was glorified by the doctrine of the Book of Mormon: "Adam fell that men might be; and men are, that they might have joy." Into that remarkable sentence may be read the eternal purpose that runs through all human life. The Prophet Joseph Smith, for the first time, in modern days at least, built up a religious system designed to make life joyous and happy on earth and in the hereafter. Thus the Gospel contains principles that may be applied in the daily lives of men, such as the Word of Wisdom. See also Doctrine and Covenants 88: 123-126. Things of earth as well as of heaven are dear to the Lord, for all are His creations. On one occasion the Prophet said in pursuit of this thought—and the words might well be put high on the banner of the nation: "The cause of human liberty is the cause of God." He did not speak as other men.

LIFE ETERNAL

Finally, to complete the cycle, he laid bare a new conception of man's life hereafter. The churches taught that in the future life resurrected man should worship and praise near the throne of God. Throughout the eternities, with the playing of the harp and with song, the glorified ones would praise their Lord! It was a static existence. It was not an inviting prospect for intelligent, active beings. The Prophet Joseph came with a different and better message. The Lord said to him: "This is my work and my glory—to bring to pass the immortality and eternal life of man." Immortality? Yes, that means eternal existence—we had heard of that before. Eternal life? That was new. Life means action and growth. Eternal life means everlasting action and growth. We had not heard of that before. But how the human heart warmed towards immortality when accompanied with eternal life!

Then in stately words he gave us visions of that life hereafter:

Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come.

Knowledge saves man, and in the world of spirits no man can be exalted but by knowledge.

Intelligence is the pathway up to the Gods.

Thus he taught the cycle of man's life: Man is a pre-existent, eternal being, placed on earth for the great purpose of developing, happily, greater fitness for the eternal journey before him, and going into the hereafter to live, to act, to grow, to move upwards—and every step of the journey made progressive by additions to his intelligent knowledge, which means to act as well as to know.

A CLARIFIER

Such doctrines were new when the Prophet lived. The world has now borrowed many of them. Throughout his teachings the Prophet revealed new truth and made old doctrine look as if it were new by making it understandable. He himself said, "It has always been my province to talk of hidden mysteries, new things for the world." And he said on another occasion, "That which has been hidden from before the foundation of the world is revealed to babes and sucklings in the last days."

It would be quite improper for me on this occasion to take the time to illustrate the divine power of Joseph Smith by the principles that he taught the Church. I may have time, however, to present a few examples, which have done untold service in this modern world.

CONTINUOUS REVELATION

The doctrine of continuous revelation is probably of first importance. He himself was guided, from the first vision to his last day, by divine revelation. He conceived that the Lord will always reveal His will to His children, and guide His organised Church for the benefit of the great plan of salvation. By personal visits, by the voice of angels, by the teaching of the Holy Spirit, the Lord will ever be in communion with the children of men. The volume of Scripture is never full. As the needs of progressive man arise the Lord will give His help. In fact, every man must have the spirit of revelation if he is to win salvation. Joseph Smith said:

Salvation cannot come without revelation; it is in vain for anyone to minister without it. No man is a minister of Jesus Christ without being a prophet. No man can be a minister of Jesus Christ except he has a testimony of Jesus; and this is the spirit of prophecy.

What a world of light is in that one paragraph!

THE DOCTRINE OF PROGRESSION

Throughout the system of truth taught by Joseph Smith runs the doctrine of progression. Man does not stand still. He either descends or ascends, either progresses or retrogrades. Man's destiny, if he will, is eternal progression: in words that seem blasphemous, human progression: "God Himself was once as we are now, and is an exalted man; for Adam was created in the very fashion, image and likeness of God." Man's destiny is a God-like one. We need not worry about evolution. We have the true doctrine. The "Mormon" Prophet set forth the eternal law of progression.

ETERNAL PUNISHMENT

The doctrine of Joseph Smith concerning eternal punishment shows well his tremendous spiritual power. He cleared up the mystery to those who are blind to spiritual truth; he set forth the law of the ages. Priests had terrorized people into believing in God, into going to church, by threatening them with eternal burning in a sulphurous hell. That is not Christianity. There is no fear in the Gospel. The Gospel is based on love. Joseph Smith denounced this doctrine of the burning hell. He said: "Eternal punishment is God's punishment. Endless punishment is God's punishment." That is, God is the master; He will punish according to the eternal laws which He uses in dealing with His children. On another occasion the Prophet said:

> A man is his own tormentor and his own condemner. Hence the saying: "They shall go into a lake that burns with fire and brimstone." The torment of disappointment in the mind of man is as exquisite as a lake burning with fire and brimstone.

The mind of the Prophet Joseph Smith was as clear as crystal. He cleared up the difficulties of the ages.

FORETELLING EVENTS

A prophet is a teacher of truth. He also, under the inspiration of God, foretells events and anticipates the discoveries of men. Such power becomes an evidence of the truthfulness of a prophet's message.

Joseph Smith foretold many events, some of which have occurred and others that are yet in the future. His prophecy concerning the war between the Northern and Southern States is the best known and perhaps the most striking. In 1833, he prophesied that war would come, that it would begin in South Carolina and that it would cause much bloodshed and draw many nations into battle. It fore-shadowed clearly the late Great War among the most powerful nations of the world. Nearly thirty years later the prophecy on the Civil War was literally fulfilled.

On another occasion he prophesied that the Church would move westward and become a great people among the Rocky Mountains. Several years afterward, and after the Prophet's martyrdom, this prophecy was also fulfilled; and the expansion and power of the Latter-day Saints in the valleys of the Rocky Mountains are but additional fulfilments of the prophecy.

Of himself he said, before the Church was organised, and when it seemed most improbable that he should ever become widely known, that he should be spoken of for good and evil in all the world. Perhaps no man of the nineteenth century has been more devoutly loved, or thoroughly hated, than has Joseph Smith. Books by the thousands refer to him; millions of people have taken sides for or against him. The prophecy has been fulfilled in every particular.

A large number of other prophecies have had like fulfilment. Brother Nephi L. Morris has brought several of these together in his book, *Prophecies of Joseph Smith and their Fulfilment*, which this year is on our reading course.

ANTICIPATING DISCOVERY

Likewise did Joseph Smith anticipate many of the fundamental discoveries that have changed immeasurably the conditions of modern life. As already said, he based his teachings on the doctrine of the eternal duration of the essentials of the universe. To him the things about him were real. He said: "The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy." Modern discovery has moved rapidly toward the confirmation of this statement. In a day when superstition had not yet loosed its hold upon people, Joseph Smith laid down the doctrine of cause and effect, the foundation stone of modern science, as operative everywhere, in theology as well as in physics. He said, "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." The Prophet taught, before science had really accepted them, the fundamentals of the structure and content of the universe. In the Word of Wisdom he laid down laws for bodily health, which only in recent days have been worked out by science. In many other domains of thought did he make announcements that have been confirmed by the laborious studies of man. Nowhere has he been found in error. His mind swept the heavens, penetrated space, and conceived the eternal laws which govern our lives of multitudinous detail.

THE FRUITS OF "MORMONISM"

Turning now from the teachings and labours of Joseph Smith to the results of his work, we find like evidence of divine inspira-

tion. The Church has now been organised nearly one hundred years. It is possible to measure its effects upon human lives. Indeed, the Church is designed for man's good, his whole good, and unless it improves the lives of those who obey its requirements it has little reason for existing.

Latter-day Saints, in spite of the persecution that has followed them, are a happy people, perhaps the happiest in the world. I remember one of the great men of the nation who, in a little "Mormon" meeting house, looked into a congregation of old people. His emotions were touched as he saw with the eye of experience the record of clean lives and constant happiness, written upon the furrowed faces. "These are happy people" said he, "it must be the result of your religion." Intelligent happiness, that is the best fruit of "Mormonism."

Such happiness comes from obedience to law. Dr. Franklin S. Harris and Mr. N. I. Butt have only recently made a statistical study of the effects of the Gospel on human lives. Their book, *The Fruits of "Mormonism"*, is convincing evidence of the divine mission of Joseph Smith.

Naturally, a religion founded on the possession of intelligence would rank high in education. It has not been easy to secure leisure for study, for the Church has had to move from place to place under the pressure of persecution, and when it came west it had to pioneer the most forbidding part of the country. Food and clothes and shelter were the first stern necessities. Yet, in the wilderness, schools were founded, a university was established in 1850, the oldest west of the Missouri. To-day the "Mormon" people stand among the foremost in literacy and school attendance—87 per cent. of the children of school age attend school, as against 71 per cent. in the whole United States. Utah has one college student for every 99, while the United States has one college student for 212 persons of population.

The Word of Wisdom has taught correct habits of living. As a result, the "Mormon" birth rate is high and the death rate is lower than for the United States. In the matter of chastity, the "Mormon" people stand highest among the States of the Union. During the war nearly 2,000 students of the University of Utah were examined physically for army service. Only two were afflicted with venereal disease, and one of the two had only recently come into the State.

Insanity is low among the Latter-day Saints; crime is lower than in practically any other State under similar conditions. "Mormons" form about 62 per cent. of the population of the State of Utah; only 29 per cent. of the inmates of the Utah State Penitentiary are "Mormons" or of "Mormon" descent.

Loyalty to God, Church and Country is a fundamental doctrine in the teachings of Joseph Smith. The effects of this doctrine were shown in the late war, when Utah stood at or near the head

of the States in the practical expression of assistance to the Government in the hour of need.

When the people were driven into the wilderness, they tackled the problems of reclamation, colonisation and settlement, with the use of the principles of the Gospel. They were so eminently successful that effective colonisation is always coupled with "Mormonism." In practical affairs they have succeeded greatly.

Prosperous in temporal affairs, happy in spirit, healthy, chaste, intelligent, law-abiding and patriotic—the members of the Church of Jesus Christ, reestablished in this day of restoration through the instrumentality of Joseph Smith, are perhaps the best evidence of the fact that Joseph Smith taught the truth and engaged in a work far beyond his mortal power to accomplish.

THE PROPHET'S FOLLOWERS

Not least, though last of the evidences I shall mention for the divine mission of Joseph Smith, is the character of the men and women who have chosen to follow Joseph Smith as a divinely inspired prophet. The Prophet himself came of New England stock. Many of his early followers were of the same stock. They were people whose emotions were not easily aroused, who wanted to know the truth for themselves, and who did not propose to be stampeded by a charlatan. The evidence shows that the early converts as well as the later ones weighed carefully the validity of the Prophet's claims before joining the Church. The revival spirit was absent. Miracles were not offered to make converts. Those who joined the Church were earnest seekers after truth, God-fearing people who desired the whole Gospel of Jesus Christ, people who went to God in prayer for assistance in their search. They were fearless men and women who, once knowledge had come to them, dared to face persecution, banishment from loved ones, and the contempt of the world, for the sake of the pearl of great price, the eternal truth, that they had found.

Strong men gathered around the Prophet, yet he was always the greatest among the members of the Church. He was a man of little worldly learning, yet he taught the learned; he was poor in this world's goods, yet he directed the wealthy; he was despised in life, failed to win honour among men, and at last was murdered as one who menaced the welfare of society, yet thinking men, rich in fame or power or money, followed him and now follow him humbly and rejoice in his doctrine.

(*Continued on page 573*)

WE CAN ALL be angry with our neighbour; what we want is to be shown, not his defects, of which we are too conscious, but his merits, to which we are too blind.—ROBERT LOUIS STEVENSON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, SEPTEMBER 9, 1926

EDITORIAL

RELIGIOUS TURMOIL IN MEXICO

THE REPUBLIC OF MEXICO presents a modern and current instance of disruption between Church and State. With the conquest of Mexico by the Spanish conqueror, Cortez, four hundred years ago, Roman Catholicism was introduced into the land. A writer of an Associated Press dispatch from Mexico City gives the following summary of the history of past relations between Church and State in the country:

During subsequent centuries the Catholic Church became tremendously rich and powerful in Mexico. When Mexico won independence from Spain in 1821, the Church is said to have owned one-fourth of Mexico's wealth.

Opposition to that wealth and power, long smoldering, was fanned and fostered under independence. Beginning in 1855, the Governments of the Mexican Republic began to curb the power of the Church by laws and decrees and to confiscate its property. This caused the Reform War, a struggle between clericals and Liberals, the latter supporting the Government's anti-Catholic policy. The Liberals won, and the Church in Mexico has never regained its previous power or been able to retain its former wealth.

The Constitution of 1857 and the laws and decrees of the Reform War period declared all Church property confiscated for the benefit of the State, curbed the activity of the Church and its orders, and placed strict limitations upon the activities of priests, nuns, and clericals. Subsequent constitutions have reaffirmed these policies, although there have been periods when enforcement was lax or lapsed. The 1917 Constitution, which is the present organic law, specifically proclaimed them, and the administrations of Presidents Obregon and Calles have from time to time enforced various of these religious limitations. Beginning about six months ago the Calles Government has been very active in such enforcements.

During these years of controversy the Governments have expelled from Mexico papal nuncios, Catholic bishops, priests and nuns, have seized and sold Church property, closed Catholic churches, convents and schools, except of the Mexican Catholic Church, which declares itself independent of the Roman Church, and denies the Pope's authority. Most Mexicans, however, continue to be members of the Roman Catholic Church.

Between 1872 and 1875 the only then remaining religious order in Mexico, the Sisters of Charity, was suppressed by the Government. In 1876 Gen. Porfirio Diaz became President. During the period between

the Reform War and the ascendency of Diaz, the Catholic Church knew its darkest days in Mexico. Diaz was not a professed Catholic, but his wife was, as are most Mexican women. Although the religious clauses remained in the Constitution, they were not strictly enforced. All property of the Church, however, continued by law to belong to the Government.

After the 1910-20 revolutionary period, President Obregon began enforcing again the religious clauses. President Calles has continued that enforcement. . . .

The present wave of strict enforcement of the religious clauses of the Constitution began in February, after the Catholic Archbishop of Mexico, Mora y del Rio, was arrested on a charge of criticizing the Government, which the Constitution forbids churchmen doing. The complaint was based upon a Mexico City newspaper interview, which the Archbishop repudiated, and he was dismissed.

The anti-clerical provisions of the 1917 Constitution, which were virtually the same as those of the 1857 Constitution, were issued as decrees by President Calles on July 3rd, and were put into execution on August 1st. These decrees have been summarised as follows:

1. No foreigner may exercise the religious profession in Mexico.
2. Education must be given in official schools and be secular. No religious corporation or minister of any creed may establish or direct schools of primary instruction.
3. Religious orders, convents, and monasteries will be dissolved.
4. Any minister who incites the public to refuse to acknowledge public institutions or to obey the laws will be severely punished.
5. No publication, either religious or merely showing marked tendencies in favour of religion, may comment on national political affairs.
6. No organisation may be formed whose title has any word or any indication that it is connected with religious ideas.
7. Political meetings may not be held in churches.
8. All religious acts must be held within the walls of a church.
9. No religious order of any creed may possess or administer property or capital.
10. The churches are the property of the nation. Other ecclesiastical properties, such as bishops' palaces, houses, seminaries, asylums, colleges, convents, and all buildings constructed for religious purposes, pass into the possession of the nation, the use to which they are to be put to be determined by the Government.
11. Heavy penalties may be imposed upon ministerial or other authorities who fail to enforce the above provisions.

Since going into effect these governmental fiats have been rigidly enforced, much to the consternation and inconvenience of the Catholic and other denominational populace. Minor brawls and riots between the opposing factions have been reported by the Press. Some critics regard the tenor of the situation as being tense. The policy of the United States has been one of

strictly neutral position; and up to date the Press of the country has avoided taking definite sides in the controversy.

The better element of humanity trusts that the spirit of patient, Christ-like demeanour will prevail amongst the avowed Christians in Mexico, and that a speedy and satisfactory settlement may be reached—one free from revolution, upheaval or bloodshed.

The Church of Jesus Christ of Latter-day Saints has had its missionaries in the Mexican Republic for many years, and not a few of the native people have been converted and made members of the Church. While Latter-day Saints may raise query as to the discretion of the Mexican officials in excluding all alien missionaries from the country, which, of course, included "Mormon" missionaries, there remained no other alternative than to obey the law; for Latter-day Saints uphold secular authority and believe "in obeying, honouring and sustaining the law." Consequently all Latter-day Saint missionaries of American citizenship were peacefully withdrawn from the country.

Freedom of religious thought and action within bounds of established social customs and propriety is a tenet of modern civilisation, and it is to be hoped that the doors of the Mexican Republic will be opened to preachers of the divine word, after this present crisis in the religious affairs of the country has been successfully and satisfactorily arbitrated and settled.—James K. Knudson.

FOR CHILDREN

Numbered among the several auxiliaries in the Church of Jesus Christ of Latter-day Saints is the Primary Association, an organisation entirely distinct from the Primary Department of the Sunday Schools. The Primary Association enrolls children between the ages of four and fourteen and provides for them work and recreation of elevating and educational character. It is officered, and its activities are conducted, by sisters especially appointed. The meetings of the Association are held on week days, thus not interfering with, but rather supporting, the great Sunday School auxiliary.

The annual report of the Primary Association for 1925 appeared in the July number of the *Children's Friend*, the official magazine of the organisation. The following items, taken from the report, are informative as to the aims and scope of the Association.

Total Enrollment, 100,435—an increase of 4,547 over 1924.

In the missions there are 107 organised Associations, with a total membership of 480 officers and 3,121 children. Of this number 581 children are not members of the Church.

In the stakes and wards there are 956 Associations, with a membership of 12,127 officers; 34,668 L.D.S. boys; 48,388 L.D.S. girls; 1,651 children who are not members of the Church.

A total of 75,760 meetings pertaining to Primary work were held. Outside of the lessons and regular Association activities the following were participated in:

689 ward conferences, 430 Sunday programs, 823 special programs, 79 operettas, 63 concerts, 1,161 dances, 1,782 hikes and picnics, 303 bazaars, 709 festivals, 5,674 visits to sad, sick, or lonely.

In addition: Many homes were made happy with Thanksgiving or Christmas boxes filled with dainties. Excursions were made to Temples and thousands of baptisms were administered to the members for the dead. Gardens were cultivated; weeds pulled; flowers planted around meeting houses; cemeteries cleaned; soldier's graves visited; wood was cut for the widows and aged; mothers were entertained; hospital supplies were made (valued at $3,634.88); and floats were prepared for parades. A total of $49,901.36 was received and expended to promote the activities of the organisation.

"DIME SUNDAY"

One Sunday each year is set apart in the Sunday Schools of the Church as "Dime Sunday." A dime is an American silver coin, the English equivalent of which is five pence. Every enrolled member of the Sunday School on this day is asked to contribute the stated amount or as much thereof as he or she can afford toward the furthering of the purposes of this great Church auxiliary.

The General Superintendency of the Sunday Schools have specified the third Sunday of this month, September 19th, as Dime Sunday for this year.

The officers and teachers of each Sunday School in the Mission should arouse by gentle persuasion a feeling of loyalty on the part of the pupils for their local branch School; and a hundred per cent. contribution should be the aim.

Envelopes will be sent from Mission headquarters to the Conference Presidents, who in turn will distribute them according to enrollment to each of the branches in their respective districts.

NEW MUTUAL IMPROVEMENT ASSOCIATION SLOGAN

May Booth Talmage

MEMBER OF THE GENERAL BOARD Y. L. M. I. A.

Business men, in scarcely less degree than students of psychology, recognise the potency of focusing the public mind on a definite thought. The trademark in a business, with its accompanying epigram, is an effective means of attracting the

attention of the public. So, too, in civic or religious affairs an appropriate motto or slogan may carry over a project or thought, which, without this appeal to group psychology, might fail in its purpose.

Recognising this fact, the leaders in the Mutual Improvement Associations of the Church have taken advantage thereof, and a leading feature of every general conference of these organisations is the adoption of a new slogan, which is sounded in all the Mutual Improvement Associations of the Church. It is repeated by the congregation at the regular weekly meetings; and thus its importance is impressed upon the memories and hearts of the hundred thousand M. I. A. members.

Immediately preceding the presentation in the annual conference, district conventions or local meetings, it is customary to have an appropriate discourse given, setting forth the full import of the message. Special efforts should be made from month to month by officers and members alike to make it effective. This may be done by securing additional information through reading, by conversing with those who are well informed on the subject, and by prayer for added light and stronger testimony. Preliminary programs, sketches and pageants have been used very effectively.

Last year the slogan was: "We stand for an individual testimony of the divinity of Jesus Christ"; and the importance of the one for the current M. I. A. year is thought to be second only to that of the last. It is: "We stand for an individual testimony of the divine mission of Joseph Smith."

It is suggested that every means possible be used to make the new slogan impressive; and in working toward this end the usual method of having the slogan introduced by a carefully prepared discourse and program should be followed. The address of Dr. John A. Widtsoe of the Council of the Twelve, which is concluded in this issue of the *Star*, indicates the nature of the remarks that should be made. To add further dignity and impressiveness it is also suggested that the audience always arise to repeat the slogan.

May its power and influence be felt in every heart!

ETERNAL NATURE OF MAN

MAN WILL BE HELD RESPONSIBLE in the life to come for the deeds that he has done in this life, and will have to answer for the stewardships entrusted to his care here, before the Judge of the quick and the dead, the Father of our spirits, and of our Lord and Master. This is in the design of God, a part of His great purpose. We are not here to live a few months or years, to eat, drink and sleep, then to die, pass away and perish. The

Lord Almighty never designed man to be so ephemeral, useless and imperfect as this. I would pity the being who had such a conception as this of the Creator of the starry heavens, the planets, and the world on which we dwell, poor as it is in glory in comparison to the many others created. Is it conceivable that one possessing such power, majesty, intelligence, light and knowledge would create a world like this and people it with beings in His own likeness only to live and grovel through a short, miserable existence, then die and perish? No such thing! There is no death here, but there is life!

God is the God of the living, and not of the dead. He is the God of Abraham, Isaac and Jacob, and of the ancient prophets. They live! They live not only in the words they spoke, the predictions they made, and in the promises handed down from generation to generation to the children of men; they live not only in the record they made, in the doctrines that they taught, and in the hope that they held out for redemption, atonement and salvation—but they live in spirit, in entity, as they lived here. They are prophets, as they were prophets here, the chosen of God; patriarchs, as they were here, possessing the same identity, the same entity; and by and by, if not already, they will possess the same bodies they possessed while journeying in mortality. Those bodies will become purified, cleansed, and made perfect; and the spirit and the body will be reunited, never more to be separated, never again to taste of death. This is the law and the promise of God, and the words spoken to His ancient prophets come down to us through the generations that have followed.—PRESIDENT JOSEPH F. SMITH in *Gospel Doctrine*.

THE M. I. A. SLOGAN, 1926-27

(*Concluded from page 567*)

The successors of Joseph Smith are but examples of men who constitute the Church. Brigham Young, valiant and able, who, though he saw the Book of Mormon three weeks after its publication, did not join the Church until two years later, when he was thoroughly convinced of its truth, always said that he was but a follower of Joseph Smith. John Taylor, thoughtful, scholarly, independent, followed the Prophet gladly. Wilford Woodruff, loyal, earnest, persistent, found his chief joy in testifying to the divinity of Joseph Smith's mission. Lorenzo Snow, with an appealing personality and versed in many fields, did the same. Joseph F. Smith, courageous lover of truth, forceful and intelligent, looked upon his prophet-uncle with unfaltering devotion. Heber J. Grant, courageous, devoted, eminent in the abilities that the world rewards with gifts and honour, has spent his life in the incessant preaching of the Gospel of Jesus Christ as

restored by Joseph Smith. Any one of these men could have made for himself, by the use of his high mental endowments, an exalted and honoured place among men. Instead, they accepted willingly the misunderstanding and near contempt of the world, that they might follow in the footsteps of Joseph Smith.

CONCLUSION

Many tests may be applied to determine the divinity of the work of Joseph Smith. The Lord desires that men shall know for themselves of His truth. Whatever test may be applied, the "Mormon" Prophet stands out as a marvelous personage. His own claim alone explains him. He said, "I am a rough stone. The sound of the chisel and the hammer was not heard on me until the Lord took me in hand."

President George Q. Cannon voiced our feeling toward the Prophet:

> The Prophet was only a man; but he was a good man, an inspired man, a better man than he could have been without the inspiration of his Master, Christ. In all his actions he was fearless as an angel of light. Not in all that has ever been written or said of him by friend or foe is there one word to impugn the magnificent physical bravery and moral courage of Joseph Smith. Withal he was meek and gentle as a little child. Disciplined by the Spirit of God, which was his constant monitor, he put away from him alike the fear of men and the ambitions of the world.

I bear you my testimony, my brethren and sisters, that Joseph Smith was a prophet of God; that his mission was divine; that he sought God; that God spoke to him; that he did the work the Lord commanded him to do; that we are engaged in God's great work; and that if with prayerful hearts we will study the teachings of Joseph Smith and practise the principles that he taught, then throughout Zion this year we shall have a new witness of the divine mission of the Prophet Joseph Smith. May God bless us, I pray in the name of Jesus Christ. Amen.

FROM THE MISSION FIELD

Appointment—Elder Harold A. Candland has been appointed President of the London Conference to succeed Elder Devirl B. Stewart, who has returned to his home in America.

Transfers—Elder Godfrey Holmes has been transferred from the Norwich to the Welsh Conference; Elder Clifford D. Gough has been transferred from the Nottingham to the Leeds Conference.

Release and Departure—Elder Harold L. White, who has labored as a Traveling Elder in the Norwich and Sheffield Conferences,

has been honorably released to return to his home in America. He departed from Liverpool on September 3rd by the steamship *Montrose*.

Good Tidings from the Netherlands: I am pleased to report that, as far as I am able to judge, this Mission is in a splendid condition spiritually. There is perfect unity among all the elders and the members. Our July missionary activity reports were all that we could wish for; and I believe if we continue our efforts that conversions of many people will result. Our meetings are exceptionally well attended by both members and interested investigators. We have held baptismal services quite regularly during the last few weeks. With regard to our country work: Quite a number of the Traveling Elders have gone out, journeying entirely without purse or scrip, and all report having been well taken care of. It is very gratifying to see how these young men have all become imbued with the spirit of country labour. Some of them are scarcely able to make themselves understood in the language of the people, yet they go out full of faith and determination and deliver the gospel message.—*From President John P. Lillywhite of the Netherlands Mission.*

Words from the Workers: Our country work has been successful even beyond our expectations. Because of the coal strike we have been enabled to meet with hundreds more men. We have thoroughly canvassed numerous villages, hamlets and farming communities, and have been successful in placing copies of the Book of Mormon and other Church literature in many homes. On two or three occasions men have been so interested in our open-air meetings that they have arranged for us to hold others and have advertised the same. In the branches there is manifest a spirit of harmony and unity unprecedented.—*From President James H. Bowns, Sheffield Conference.*

During the past two months we have been working in the rural parts of Lincolnshire. We have tracted 31 villages and virtually all of the scattered farm-houses in this vicinity. We have had many interesting gospel conversations, have distributed 9,000 tracts, sold several copies of the Book of Mormon and the Articles of Faith, and 1,088 pamphlets. Enjoyment comes to both of us through this phase of missionary work, and our testimonies have been strengthened in many ways.—*From Elders Melvin H. Archibald and R. LeRoy Blamires, Hull Conference.*

Doings in the Conferences: *Hull*—Elders Norval G. Taylor and Albert B. Carr baptized two persons at York on August 23rd. The confirmations were administered by Elders Taylor and Gardham Stainton.

Manchester—Baptismal services were held on August 28th and

29th; on each occasion two souls were added to the Church through the established order. President Landell S. Merrill and Elder N. Glenn Stanford attended to the baptisms and the confirmations.

Liverpool—Elder Jesse R. Smith baptized three persons at Liverpool on August 21st. The confirmations were administered immediately following the baptisms by President James E. Talmage and Elders Jesse R. Smith and Marvin P. Thain. President Talmage spoke on the significance of being "born of water and of the Spirit" as the phrase is applied in the Scriptures to the initiatory ordinances.

Norwich—Elder Godfrey Holmes, who has been transferred to the Welsh Conference, was tendered a farewell social at Norwich on August 26th.

Nottingham—Reports indicating marked success in country work were given at a meeting of the Traveling Elders in Nottingham on August 21st. A Union meeting was held the evening of the same day, during which reports were rendered showing the branches to be in good condition.

COMMONPLACE

"A COMMONPLACE LIFE" we say, and sigh;
But why should we sigh as we say?
The commonplace sun in the commonplace sky
Makes up the commonplace day.
The moon and the stars are commonplace things,
And the flower that blooms, and the bird that sings;
But dark were the world and sad our lot
If the flowers failed and the sun shone not;
And God, who studies each separate soul,
Out of commonplace lives makes His beautiful whole.

SUSAN COOLIDGE

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LIVERPOOL

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN